

## The Training of the Priest

By THE MOST REV. EDWARD J. HANNA, D.D.

*A Sermon Preached at the Dedication of Kenrick  
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IN the presence of the representative of the Vicar of Jesus Christ, in the presence of those who claim their prerogatives and mark their descent from the Apostles themselves, in the presence of a galaxy of noble priests who bear Christ's saving message unto the men of this generation, we dedicate this noble temple to the service of God, we set aside this magnificent structure as a home for those who in their day must go forth to bring the light and saving strength of Christ to the age just dawning upon us. Even in this great city, whose life has been bound up so irrevocably with Catholic tradition, the event of today will cause no more than a ripple of the tide in the life that surges around us. On the morrow this celebration will be a mere memory, and men will ask what message these strangers of yesterday have for the world, what influence this artistic pile will have on the lives of the men who dwell round about us.

Kind listeners, we have a message and this institution has a mighty mission. Our message is absolutely vital to the men of this day and generation, absolutely vital to the religious life, and to the civic life of our commonwealth; absolutely vital to the stability of our national life; and in the ways of God's design, this institution is necessary that this vital message may be carried unto the children of men.

Men who read the world's history aright must recognize that Christ is the dominant figure in the world's story, and men must allow that in fulfilment of prophecy the seed of Abraham has been multiplied even as the stars of heaven, that the "nations walk in Christ's light, and kings in the splendor of His rising," that He literally rules from sea to sea. Men must recognize that against His Church the gates of hell have not prevailed, and that amid all the convulsions and changes of the world, Peter commands today from the height of Rome's seven hills, vaster in his rule of peace, than Rome of old in her rule of arms. Men must recognize that in God's providential care of His Church, the sacerdotal order is essentially bound up with the cause of Christ, with the very existence of His Church, and if the work of Christ is to continue, there must be priests, priests equal to the task, given of old to the Apostles, of "teaching all nations," and bringing every soul unto the obedience of Christ, and men must finally recognize that only the priestly order sent by Christ can give men that wisdom and that strengthening grace which are necessary for the healing and for the permanence of the nations.

We come then not "in the persuasive words of human wisdom," we come not in wealth nor in power, but in virtue of a commission from Him, who must rule, and of whose Kingdom there can be no end. We come in an evil day when the kings of the earth have risen up against the Lord and against His Christ. What then is our task, and how may we hope to accomplish our work given us of God? We are passing through a revolution greater than the great French upheaval; we are passing through a revolution that is the real outcome of that great denial as it was the outcome of the Reformation. For a cen-

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tury men have been attacking not only the ascendancy of Christ and of His Church, but they have been assaulting the very foundations of belief in the supernatural, of hope, yea of morality itself. "Verily have the kings of the earth risen up against the Lord." These kings of the earth have been gifted by God with rare understanding; they have been schooled unto the highest culture; they have investigated with scientific accuracy and with patient determination; they have made nature's forces do their bidding; they have talked loudly of the rights of men; they have promised a new liberty; they have proclaimed the rule of the people as the coming of a new era, and they have declared that Christianity has had its day, and Christ and His rule must pass. Under their direction would come progress, liberty, brotherhood; yea, and abiding peace.

Those who read the signs of the times wondered at these bold assertions, for liberty never seemed in greater jeopardy; all restraint has been cast off, and crime and crime's results have appeared on all sides. Corruption seemed eating at the very vitals of our public life, and the men who in their foolishness imagined themselves kings were indeed only tools and slaves.

Then in a single night a foolish world lulled to sleep by vain promises awakened to the horrors of a revolution greater than the world has known for centuries. For progress there is a return to savagery; for liberty there is martial law; for brotherhood there is the deepest race-hatred; for peace there is the roar of canon and the clash of arms. From east and west all Europe is filled with soldiers whose numbers are untold; the millions of Asia are stirring from their long sleep and in "their rising no man can tell their power"; at home there are rumors of

war, and though our position makes for peace, still there is no peace, for strange unrest and strange doubt mark our national life. The old religious ideals that swayed our fathers are fast losing hold; ideals of the sacredness of family life, ideals of sacrifice for the common cause, ideals of high personal honor, ideals of the place and of the obligations of wealth, ideals of man's duty to the State and to the Nation, ideals of obedience to law, ideals of the holiness of patriotism, ideals of subjection to God, and stranger than all, though our condition would warn us that we are all-sufficient, we boast that we have within ourselves all that is needed for the curing of our ills and for restoration to our former glory.

But for the moment men are aroused to the greatness of the danger and finding little hope in the arms in which they trusted are asking whither they may turn. As they look up they see the figure of Christ on the summit of the ages, as they turn the pages of history they remember that He conquered the might of Rome, was more forceful than Greece's stately wisdom; they recall that through His Church He saved Europe from the domination of the Moslem; they know that through this same Church He preserved to the world its remnant of liberty and of culture; they are not ignorant that the Reformation passed leaving Christ's cause still triumphant, nor do they deny that in spite of a century of opposition the Church of Christ is as strong today as at any time since the Middle Ages; they finally see that the guarantee of the world's liberties depends upon a right reckoning with the dignity of man, and a right subjection of men to law and to discipline, and they understand that in the doctrine of Christ man's dignity is safeguarded while his weakness is strengthened, his nature being disci-

plined not only by wise moral direction, but by communication of grace and power.

While the world thus unwillingly mayhap acknowledges the power of Christ, while truth, never dominant in the world, has a new hold on man, surely this is our hour, surely this is our time for greater effort, greater hopes, greater beginnings. Are we equal to our task? For to us was the truth committed, we are the leaders in the great army of Jesus Christ, we are the watchmen that tell of the night, we are the rulers in God's Kingdom on earth, for the lips of the priest hold wisdom and the people seek the law from his mouth. We are Christ-bearers unto the world, we are the strength of the Church, we are her glory and if we are faithful to our ideal Christ must reign in the hearts of men.

But how must we accomplish our task? It is when we feel the weight of the great burden which rests upon us that we turn to you to whom has been given the care of our seminaries, for in the traditional way of the Church you must send forth the captains that will lead the armies of the Lord of Hosts.

In this gathering it were useless to speak of the dignity of the priesthood, to recall to your minds that he offers the sacrifice once offered on the Holy Rood, that the grace of the Precious Blood flows through him to men, that the deposit of truth is on his lips, that he goes about doing good and healing those oppressed by the evil one, that he is "another Christ," a light unto the world, and salvation unto the children of men.

In this great gathering it were again without purpose to tell you that priestly dignity brings mighty responsibility, and that this responsibility is measured by the value of immortal souls, made in God's image, redeemed

in the Blood of the Man-God, born into a rich inheritance in Christ, an inheritance of faith, of truth, of hope, of love here, and of the Blessed Vision that makes men happy hereafter.

But on this occasion it may not be out of place to speak of the qualities of mind, and of heart necessary for him who is clothed with the sublime dignity and burdened by the mighty responsibility of the priesthood of the New Covenant and who must go forth even as the disciples of Christ went forth to bring back to Christ a world tired of higher things, a selfish world, a world that only counts achievement in treasures, in pleasure and in gold. It will be well to tell the kind and temper of man you must here bring up, that he may be an apostle of Christ to bring this land of ours to a realization of its great need, to lead it back to the old paths, to turn our people from the things that pass quickly, from all-devouring commerce and gain, from low political ideals, from false ideals of education, from soul-destroying pleasures, from pride and boasting, to Christ and to His teaching which alone can save it from ruin and destruction.

Because the Church is the continued life of Jesus Christ the priest has been termed in ancient traditions "another Christ." In studying the character of Christ as told in the Gospel story, we mark in Him distinct traits of mind, of heart and of character. In His moral teaching, in the words that fell from His lips, we discern a peculiar simpleness, joined with wondrous depth and wondrous elevation. While the rudest may understand His words, they at the same time sound the deepest places of human experience, and lift us above the common things of life to the higher things of the soul. Blessed are the poor, for theirs is the Kingdom of hea-

ven; blessed are the meek, for they shall possess the land; My yoke is sweet, My burden light; you will find rest for your souls.

This sublimity of intelligence has marked Him as unique through all the ages; for though the words of other wise men are treasured, and rightly so, they have not the simple elevation of the words of Christ, they appeal not as pure truth nor have they been able like the wisdom of Christ to be valid in all the ages, and at each new crisis of the world to be equal to the great work of human regeneration. But even the men of sublime intelligence in history have not been men touched by human misery, have not shown great sympathy nor great tenderness of heart. Not so Christ, who shows forth as no one else does that true love is kind. He was kind to the old and kind to the young. "Suffer little children to come unto me and forbid them not." He was kind to the rich, to whom He told the truth, and kind to the poor, whom He helped by word and by example: Blessed are the poor for theirs is the Kingdom of Heaven.

He was kind to the sick and kind to the well: When evening was come they brought Him all troubled with divers diseases and laying hands on them He cured them and sent them away. He was kind to the outcast and to the sinner who had fallen out of life's paths. "Did no one remain to condemn thee?" "No one, Lord." "Then neither do I. Go in peace and sin no more."

Yea, when the film of death was drawing over His eyes He saw fitness for Paradise in the man at His side who had been a murderer and a thief. However, the great test of manhood is not intelligence alone, not sympathy alone, but these along with dignity, with poise, with strength, with power under control, with passionate en-

thusiasm for the right allied with great diffidence in self, great humility; and in these things Christ is the supreme figure of all history. When all was trouble how calm He was: "O ye of little faith!" When they threatened His life how quiet and dignified He ever remained. When they robbed Him of His honor He was silent. When they beat Him with rods He uttered no complaint. "He was led as a lamb to the slaughter, and He opened not His mouth." And yet though He was meek and humble of heart, how strong ever was His assertion of His great dignity as Messiah, as Son of God. "Art thou a King?" "Thou sayest it. Verily I am, and you will see the Son of Man coming in the clouds with great power and great majesty." It is this strength touched by sympathy and intelligence that has enshrined His name in the hearts of men through all the centuries, has made Him a thousand times more living since His death, has placed Him as the cornerstone of humanity, so that He may not be removed from the City of God, as it rises through the ages, without disturbing the very foundations of this world's life.

It is men after this model that the seminaries must send forth to the conquest of the world. As teachers they must have the wisdom of Christ, as offerers of sacrifice they must be holy, as rulers they must be kind, dignified and strong; there must be wisdom, there must be knowledge. St. Augustine, who was our profoundest doctor has said: "Without knowledge it is not possible to have the virtues which make life holy," and the gentle Francis of Sales stoutly asserts that ignorance in a priest is more to be dreaded than sin, because it does not merely lead to his own ruin, but dishonors and degrades the priestly character.



In the crucial time of the Reformation when ignorance was largely the cause of the trouble, the institution of the seminary was the way to true reform, and the aim of the Church has been ever since to create through the seminaries a priesthood in which the highest culture of mind, the deepest knowledge of the doctrine of Christ are joined with that discipline which makes for strength of character, tenderness of heart, holiness of life. I need not say to those who hear my words that this education embraces a perfect knowledge of our mother tongue, the instrument through which we tell our story of Christ. I need not say that this education includes a knowledge of those languages in which are enshrined the treasures of the wisdom of other and of better days. I need not tell that this education demands the culture which comes of a sound philosophy without which men cannot think or defend aright. I need not tell you that this education means a knowledge of the whole counsel of Christ, a knowledge of the problems that vex our day and our generation and above all things a knowledge of the manner in which the wisdom of Christ, as taught in the tradition of the Church, must be applied to the solution of these problems, and finally I need not suggest that this education means above all else: teachers.

Teachers who know and feel that their place is the most responsible in the life of the Church; teachers that understand that in dignity none can compare with them; teachers who keep the method and the life of Christ burned into their very soul; teachers who teach with an authority that comes from God Himself; teachers who are in touch with the life of the world around them; teachers who make their lectures living, burning, leaping things instinct with life; teachers who know and

who feel that every bit of knowledge they give to their hearers ought to result in action, in life, in love; teachers whose minds are big enough to grasp a world and all its needs and to apply to these needs the wisdom that will answer the world's doubts and give light where all was darkness.

And finally I dare say to those assembled here that these teachers, after they have been found humble and strong, must be trained in the best schools of this world, that neither time nor treasure must be spared so that they may be wanting in naught that is best, naught that is necessary for their life's calling.

The seminary must open the mind, refine it, fill it with the knowledge of Christ. The seminary must give to its students mastery over the knowledge they possess and power to apply this knowledge to the world's needs. The seminary must give exactness, address, yea, and eloquent expression.

But I would be false to my mission today did I not lay even more stress on imitating Christ in sympathy, in self-sacrifice, in zeal and in strength. The work of Christ in our land is always the work of education, particularly the education of the young, who are the hope of the coming generation. Like Christ the priest must suffer little children to come unto him. The work of Christ in our land of plenty is, strange to say, the defense of the poor; poor himself, the priest must know the value of poverty in order to help those who struggle on and who find life's burden too hard to bear; and this sympathy with the poor will stimulate a desire for a knowledge of the social remedy given in the Gospel, and so needed in our time. The work of the Church in this land is with the rich who give us of their treasure for the upbuilding

of the Kingdom of God, and the priest must have courage to tell the rich and the powerful the right use of the wealth of which they are only the stewards. The work of the priest in this land is with the outcast and with the sinner. He must see in them images of God and the price of Christ's Blood.

The work of the priest in this land is in behalf of the thousands who are outside the Fold and to these he must make appeal, not only by his knowledge, but by his dignity, his kindness, his forgetfulness of self, his immolation on the altar of Christ. In these days when men hate us and would persecute us for Christ's sake, we must know the power of silence, the strength of a kindly word. In these days when men speak falsely of us and take away our honor, we must bear all for Him who for us became an outcast. In these days when men are fearful to speak the truth, we must boldly announce the way of God. We must live for the truth, and if necessary, for the truth we must calmly die. In these days when the world needs Christ's message, as it has not needed it for centuries, we must surrender ourselves unreservedly, irrevocable to the service of truth, we must sunder all ties, we must have no aspirations beyond the service of Christ and like the Master, we must be consumed with zeal for the will of the Father, the salvation of men. In a word, we must give all if we would have all.

In the seminary this means master-teachers in the school of Christ; it means men who have consecrated themselves without reserve; it means men who ponder by day and by night the life of Christ and who by law of association become Christlike. It means men who

daily say with St. Paul, "I live, not I, but Christ lives in me."

This means in the selection of our aspirants to the priesthood the cleanness of life, the sacrifice of self and the strength of love and of purpose which are necessary ere men may be molded unto the fulness of the age of Christ.

We have, then, a message, a saving message, a necessary message to the world. In the seminary men must be trained to bear this message to those who sit ever in the shadow of death. This training means the highest culture of our spirit, a deep knowledge of the law of Christ, the application of His law to the needs of the world today. This training means great teachers who will mold the lives of those who grow unto the hope of the Church into men of knowledge, of dignity, of strength, of poise, of humility, into men of forgetfulness of self, of that love of Christ which will pervade all their actions and of that consecration of life in which Christ is supreme.

Am I asking more than our task demands? Dare you say the ideal is impossible of attainment? Why not rather have faith in the sublime destiny that awaits us in this land of promise? Why not feel that if the proper enthusiasm were enkindled all would be easy? Why not know that this is our hour if we are only true to our high calling? Why not try to appreciate that we have a people eager for the truth if the truth be placed before them aright? Why not be big enough to answer to our brother's needs? Why are we of a coming generation not equal to the men who out of seeming nothing builded magnificently in the days just passed; builded magnifi-

cent seminaries in Baltimore, in Philadelphia, in Cincinnati, in Boston, in New York, in St. Paul, and I say with becoming modesty, in Rochester and in San Francisco?

It is when thoughts like these well up spontaneously, that we turn to him whose guests we are. Well and nobly has he builded here, and our hearts go out to him in loving praise and congratulation. There is nothing wanting here, and if men will labor, the ideal we have drawn may be fulfilled.

The surroundings uplift while they tell by their very greatness that mighty work is expected, work so great that it has exacted immense sacrifice of treasure and marvelous artistic skill. In difficult times St. Vincent de Paul was raised by God to bring Christ's message unto the poor, and to restore to its rightful splendor the dignity of the priesthood of Jesus Christ. We have here the sons of St. Vincent eager to carry on the work which for centuries has been his, of training priests to high priestly ideals, and of inspiring in them love for those in need. We have here the sons of St. Vincent eager to show to the world that the love for Christ which consumed even unto holy martyrdom of spirit their saintly Father, is their love today, and we can but pray that they may be worthy of the great Apostle of Charity, worthy, too, of the men who have gone before and who in this chosen place built so well.

Thus it is that we face the future with the confidence that is full of joyous hope. We know, indeed, our task, and we know Him in whom we have put our trust. We know how great a burden has been put upon us and how necessary we are in God's design for the weal of the nation, and weak though we be and humble, we feel ever that "underneath are the everlasting arms." We know

we are the few and we know that those who trust us not are the many, the rich, the powerful, the cultured of earth, but not in numbers, not in riches, not in power do we place our hope of success, but in the truth which must ever triumph, and in the zeal and in the courage of undaunted men who have given all to follow Christ.

Dare I not then foretell that here and elsewhere in our favored land we shall rear a temple on the top of God's mountain, to which all may come for light, for strength and for hope? A temple worthy of our fathers who fought the good fight and have gone before, worthy of this land of magnificent promise, worthy of the Church that has been a mother to the ages, worthy of the priesthood which is the Church's glory and worthy of Christ, who in His priests must live, must triumph, must conquer.

## Her Place in the World

By THOMAS M. KNAPP, S.J.

THIS is a story for those very admirable persons, sociologists, educators, and the like, who preach that some form of Training must be given the Young Person fighting for a Place in Life. I invoke the aid of capitals, because I think it makes the statement much more impressive. If you will allow me to add that I, too, think that some form of Training should be given the Young Person, I shall proceed to the story, which happens to be true. But I also think that it makes very much of a difference as to what form this Training shall take.

Well, then, Lucile and Mary lived in the same handsome apartment house; that is, handsome as apartment houses go. But that is neither here nor there. Both were fairly pretty, lively and interested in the world around them, both a little frivolous, and, as is unfortunately too often the case in handsome apartment houses, each was the only child of well-to-do parents. Now these two young ladies had just finished their education, Lucile at "The Misses Townsend's Finishing School" in New York, Mary at a convent boarding-school at home. Their parents, especially their mothers, looked forward with a great deal of pleasure to the "coming out" next winter. The girls themselves were great chums, had many friends in the best social circles, and certainly everything promised a very enjoyable season. I pause

here merely to remark upon the appositeness of the adage that we cannot always foretell the future with accuracy.

For Mary, when she came home from the convent school, with a beautifully-engraved diploma, had a great surprise in store for her parents, and for her friend Lucile. She felt that she had a vocation to the religious life, and had decided to become a Sister of Charity. At first, of course, her mother could not, would not, believe that she was in earnest. And Lucile, who was only eighteen, said, "Oh, nonsense, Mary, you'd have to cut off all your hair (Mary had rather pretty hair), and never see anyone or go any place. Don't be *silly*." And she changed the subject by suggesting that they go for a motor ride.

But Mary was in earnest, and had made up her mind to be "*silly*." So at the end of July, though it nearly broke her heart to leave her home, her parents, and all the hopes and dreams she had been building up, she took leave of them all, and departed for the novitiate of the Sisters of Charity. There we may leave her for a while.

Now, of course, you want to know what Lucile did. Well, she felt quite bad for a couple of weeks over Mary's going, thought her very, *very* silly, and prophesied that she would be home again in six months. She herself made her *début* that winter, and was married the following June to John, a very nice young fellow whom she had known since early childhood. It was a "lovely" wedding, "one of the prettiest affairs of the month," wrote little Miss Respass, the society reporter. Then, after a delightful trip to old White Sulphur, Lucile returned to take up "housekeeping" in an apartment only



a little less handsome than the one she had lived in before.

After that she went to dances and lectures and weddings and musicales, bridge and theater parties, charity festivals and afternoon receptions and teas, dinner and club luncheons, just as was her wont before she was married. The only difference was that she was freer now, had more time at her disposal for such "duties" and, in consequence, found these calls upon her time becoming more numerous. In fact, she took so much interest in such activities that in a short time she came to be recognized as a social leader, "one of the younger matrons in society." Lucile also did a little "social work" in the other, popular, sense of the word, namely, "in helping to better social conditions." Most of this work was in the form of getting up subscriptions and charity entertainments, for she found that she did not care for "slumming," or visiting hospitals and orphanages. Really, she could scarcely spare the time, and then, she did not "like" the surroundings of such work.

I almost forgot to mention that, two or three years after her marriage, a baby was born to Lucile. But the child did not live, and Lucile did not consider it necessary to wear mourning for more than a few months. Another sad occurrence was the death of her Boston terrier. The poor little thing was "run over," right in front of the house one day, and Lucile cried all the rest of the afternoon. For, as she said to herself: "It was perfectly terrible to think of poor little 'Vic' being killed right before her eyes."

But I'm afraid that I am going too much into detail concerning Lucile. To conclude, then. She went to church pretty regularly on Sundays, even in bad weather,

after John got a car. I need not say that she read the magazines and many very popular novels. Of course, this is not all that Lucile did; but in general, we may sum up her life from twenty to fifty-five, when she died, by saying that she did "just about the usual thing." Now about Mary.

Mary found her year of novitiate decidedly hard. Sometimes it would have been too hard to bear, had it not been for God's grace which helped her. There was no "poetry" about it, and hardly any consolation. Her parents visited her at Christmas and found her a bit subdued, but quite content, and "beginning to be very happy," as she expressed it. After her novitiate she was sent to a large orphanage and day-nursery, not in her own city, but only a hundred miles or so away, so that her parents were able to visit her two or three times a year. Her father sometimes even slipped in an extra visit by himself; for he was very fond of Mary, and, though he never said so, proud of what she had done. It showed pluck, he thought. This ambling paragraph, however, is not about her parents, but about Mary.

At St. Anne's Asylum, you may be sure, she found plenty to do. At first she had charge of twenty-five babies, some weak and deformed, some chubby and happy, others puling and fretful. She found that, in spite of herself, she liked the rosy, smiling ones the best, though her heart and hands were tenderest for the weaklings among her little flock. After a few years, her nursery was doubled, and later an adjoining room was added, for the number of her charges now varied between seventy and eighty. Was it weakness or strength, that she could never help crying a little when one of them died, even though she knew that, still in their baptismal

innocence, it was for them but a step from earth to heaven? Mary was not delicate, but neither was she extraordinarily strong; sometimes she had an assistant, sometimes even two, and sometimes none. But there was always plenty to do.

Of course, Mary, or rather Sister Mary, did other things besides care for her family of seventy or eighty babies. There was the meditation, and Mass, and Holy Communion every morning. It was from these that the motive force for the day's work came. (I commend these practices to the modern sociologist. But I am afraid he does not understand what they are. They are but a few of the things connected with Catholic social work that he does not understand.) These were also the chief, though by no means the only sources of the happiness which brightened her life, and gave a look of holiness, yes, holiness is the word, to her face, as she passed from youth to middle life. There were the daily recreations with the other Sisters, times of pleasant companionship. There was her correspondence with her parents, with Lucile, and with some of the Sisters who had been novices with her, and had been sent to other cities. There were the visits of her parents, and the daily visits of the parents and various relatives of some or other of the children.

When Sister Mary was about fifty years old, she was transferred to a large hospital in another city. Here a new trait of her character, a great power of human sympathy made its appearance. She was given charge of the free ward where the unfortunate and unhappy women of the city are brought, usually in a dying condition. And how many of them she won back to God before death, the wages of sin, claimed them! Others, too, especially

the younger ones, she reclaimed to a new life, either among friends and relatives, or in penance, as Magdalenes in some House of the Good Shepherd. To this work were the last ten years of Mary's life devoted until, four years after Lucile, at the age of fifty-nine, very quietly and very calmly, she died.

One day, shortly after Mary went to the novitiate, her mother met a friend, who inquired when the "child" was expected back. On being told that Mary seemed very contented and determined not to come home, she said, "Oh, tell her to come out and take her place in the world!" Now, considering what Lucile did and Mary did, I wonder which of the two took any "place in the world" worth talking about?

O, yes, another point. You detect an anachronism; you say there were no automobiles, no bridge parties in those days? Ah, well; date my humble narrative 1950, if you like. But every age has its automobiles, its bridge parties, its Luciles, and, thank God, its Marys!

## Father Damien Slandered Again

Late in March the Philadelphia *Catholic Standard and Times* received a letter from a subscriber who is well known in the scientific and manufacturing world. In it he said:

I am enclosing herewith a clipping from the *Scientific American* of March 25, 1916. Would ask you to note the statement made therein in regard of Father Damien.

The implication is that Father Damien contracted leprosy deliberately for the purpose of becoming a saint (as if such a thing were possible!). If such are the facts, it would seem that the Church authorities would know it. Could you give me any information on the subject?

I am writing you, as I consider this the beginning of one of the usual tales that promiscuously circulates, and I would like to have the data beforehand so that I can nail it as fast as it appears. The *Scientific American* is a paper of very respectable standing, but presumably makes no attempt to verify the accuracy of statements of this sort. I am also somewhat interested in learning Mr. Fraser's "indubitable evidence." It is passing strange in these cases that the authors do not state the evidence at once and not keep us in suspense.

The clipping contained an argument for the view that leprosy is not contagious, and incidentally stated that the writer had indubitable evidence that Father Damien had purposely contracted the disease because he had an overweening ambition to be canonized a martyr by the Catholic Church.

The managing editor thereupon wrote to J. R. Fraser, who lives in Dayton, Ohio, and who had erected buildings at Molokai, asking for his indubitable evidence and if it

were based on the writings of Dr. Hyde. In reply this was received under date of March 29:

Yours in regard to my article in the *Scientific American* on a controversy that has been running in that journal on the contagiousness of leprosy at hand.

My contention, based on personal experience and the personal experience of other men who were much longer in contact with the subject than I was, is that it is not a contagious disease in the ordinarily accepted meaning of that term, and I only mentioned Father Damien because his case is so prominent before the world and because it seems to conflict with my theory.

On account of his case seeming to conflict with my theory, I made a very thorough study of it at first hand when I was in the settlement.

On account of its natural bias, I would not care to submit the evidence I obtained in documentary form to the *Catholic Standard and Times*, but if it could be shown that the publication of it by a reliable, non-partisan journal would do any good to the world and the *Scientific American* could be induced to publish it, I would be quite willing to have it published through that paper. However, I am of the opinion at this time that more harm than good would arise from such publication in any paper. This is the reason I kept out of this matter at the time when Dr. Hyde and Robert Louis Stevenson, with both of whom I was well acquainted, were stirring this matter up, although I had far better and more authentic information on the subject than was available to Dr. Hyde. I did not at that time approve of Dr. Hyde's activity in the matter and I do not now.

I got my information from the kokuis who worked for me, from some of the lepers who were closely associated with Father Damien in Kalawaow, from Dr. Strong, the resident physician; from Mr. C. B. Reynolds, the resident superintendent, and from a man who is now a prince in the Catholic Church, whom I had an opportunity to befriend at a time when he was sorely in need of a friend, but whose name I do not care to reveal, for the reason that he is still living, and doing so might possibly do him harm, which I would not wish to do on account of my sincere friendship for him personally.

Seeing that the *Catholic Standard and Times*, though called an adverse witness, has never been accused of misrepresentation even when naturally biased, the writer might have trusted it as much as the *Scientific American* which showed its reliability and non-partisanship by publishing Mr. Fraser's charge without having it substantiated by his "indubitable evidence." However, the managing editor wrote to the Vicar Apostolic of Hawaii and asked not only for evidence from him, but also from Dr. Strong and Superintendent Reynolds quoted by Mr. Fraser. This week the *Catholic Standard and Times* received from the Right Rev. Libert Hubert Boeynaems, Vicar Apostolic of Hawaii, Honolulu, a letter dated April 18, which said in part:

It took some time to see Mr. Charles B. Reynolds, formerly superintendent of the leper settlement; I send you herewith his own letter to Rev. Father Valentine, my secretary, who went to Mr. Reynolds and showed him your letter with copy of the letter of Mr. Fraser. His letter settles all about his supposed interview with Mr. Fraser; there never was a Dr. Strong in Molokai or even in Honolulu, according to the list of names of doctors kept in the records of the Board of Health, so there never was an interview with Dr. Strong. As far as the prince of the Church is concerned, there is only one who could be called by that name, and this is the Catholic Bishop. I am the Catholic Bishop now in charge, and I am perfectly sure that I never said to anybody that Rev. F. Damien purposely contracted the disease. I have lived in the islands for over thirty-four years; in the first years I lived amongst the natives, and I can say that the natives would not have known what was meant by canonization. I have never seen Rev. Father Damien, but corresponded with him sometimes; and I never heard from anybody that Rev. Father Damien undertook his mission amongst the lepers for glory; it was his love for the poor and the afflicted that prompted him, and if many reproach him with having been dirty, I will say that in this I see his character, namely, his for-

getting himself entirely, to give himself entirely to the afflicted—nothing for himself, all for the poor.

Mr. Reynolds' letter, dated April 15, says in part:

That to the best of my knowledge and recollection I have never met a person of that name (J. R. Fraser), nor have I known or can find any one else who has known "Dr. Strong" in Honolulu.

The only time I have been interviewed about the reports, outside of the Board of Health, was when Mr. Arthur Johnstone was writing his book "Recollections of Robert Louis Stevenson." I gave him the result of my investigations and of my own personal opinion of Father Damien, which can be found in the above book, chapter v., pages 80 to 87.

The afflicted people of different denominations looked upon Father Damien as a faithful, kind friend, who was always trying to better their condition.

"The Recollections of Robert Louis Stevenson in the Pacific," by Arthur Johnstone, referred to above, was published in London by Chatto & Windus, 1905. The following is an abstract from the pages referred to by Mr. Reynolds:

It will be necessary to point out that while there are many sources from which gossips and rumors may be drawn, together with some sectarian misstatements about the life and affairs of the settlement, there is but one source, under the strict regulations of the Hawaiian Board of Health, from which verified and hence reliable information can be obtained. It is upon this source that the members of the Board of Health depended for the facts which controlled their judgment and acts in the government of the leper settlement. The official who gathers, sifts and finally lays this information before the Board of Health as required is known as the executive officer of the settlement, and it is needless to add that the members of the board are always extremely particular in selecting for the position a man of tried probity and integrity. Such an official—Mr. Charles B. Reynolds—held that position at Molokai from the year 1886 until recently,



but having been many years before a servant of the Board of Health. For three or more years, then, Mr. Reynolds was in constant contact with Father Damien, and was perhaps better acquainted with the priest than was any foreigner without the precincts of the Sorrowful Island. First of all, when he went there, Mr. Reynolds, to his own satisfaction and to that of the Board of Health, carefully sifted the gossip and rumors and slanders to which Father Damien's successful mission, coupled with the envy of sectarian rivals, had given birth in Honolulu, *solus!*

When application was made to the president of the Board of Health for such details of the investigation as would serve the present purpose, lo! reference was made to Mr. Reynolds as the only one clearly in possession of all the facts.

It was in the year 1887 that this special inquiry was made about slanderous gossip concerning Father Damien, who had been then nearly fourteen years toiling in that living grave of Kalawao. Mr. Reynolds' statement of his wardship and experience, covering the latter years of Father Damien's martyrdom, must be here condensed to bare results, interesting and strange and unheard of as they are; but even when reduced to a skeleton of words, his statement will be found to be an armored refutation of the accusations either purposely or inadvertently uttered. There comes as well the hope that his testimony will aid in the correction of the misstatements and misapprehensions current abroad (p. 82).

Before taking up his work at the settlement, Mr. Reynolds had been officially informed of the gossip of the sectaries by the "keen-eyed officer of the Board of Health." These were set down, pending investigation, as the probate prate of rival sects or the mouthings of vulgar men. And it must be borne in mind that no word of these tales came to the Board of Health from the settlement itself, whence they must have sprung, had there been any truth behind them. \* \* \* For the better protection of official decorum, that body, (the Board of Health) instituted a thorough inquiry, occasionally renewed upon some slanderous outbreak, long after Father Damien's innocence on all material charges of a moral nature had been fully established.

The priest Damien, then, upon the only reliable testimony in existence, was largely responsible for the introduction of the

many reforms made at the leper settlement between the years 1873 and 1890, for, as it appears, it was mostly at his urging or as the result of his personal labors that the unwholesome hovels of thatched grass which he found upon arrival gave way to the comfortable wooden town of 1886. \* \* \*

The more serious charges against the priest were first of inquiry, and with result most conclusive to the unprejudiced mind.

"I found," says Mr. Reynolds, in summing up his statements—"I found the general verdict among the lepers at the settlement was that Father Damien, since his arrival in 1873, had been a thorough friend to them. From the start he had urged for the betterment of their houses and the upbuilding of their lives, and all agreed that throughout his ministrations he had acted towards those unfortunates more as a nurse than as a priest. Never a word against him; always he had been the good brother and kind-hearted father to their helplessness. I never heard from any one in the settlement that he had been immoral or licentious in any way, for had he even made a slip in his conduct in that mixed community, which included representatives from the various sects of religion in the islands, or if there had been anything of that kind hinted at there, it would have been commented upon, and in my official position I could have easily elicited such condemning testimony had it been in existence."

This matter disposed of, Mr. Reynolds took up the charges that the priest was "tricky" and "untruthful," with the minor accusations that he was coarse, dirty, bigoted and unwise. Upon the ample testimony of others, corroborated by his personal experience and long acquaintance with Father Damien, the executive officer of the Board of Health declares that the priest was not an untruthful man, nor given to verbal misrepresentation, even where the temptation lurked. That he was careless of his person—nay, that he was a dirty man, living a coarse, pig-like existence among his festering patients—is amply proved by the testimony of both lepers and officials. Again there is no exception and the testimony from the settlement is conclusive. This is the grain of truth to be found in the accusations of Dr. Hyde and Stevenson already quoted from their private letters.

The other point necessary to be made clear is, How did Father Damien contract the leprosy?

Again the testimony lies with Mr. Reynolds, who says posi-

tively: "Father Damien had been in the habit for years of assisting poor lepers to build their houses, always working with the poor maimed creatures and using the same tools, often exchanged from their bleeding fingers to his healthy palms. From the time of his landing at Kalaupapa until shortly before his death this was his practice. The first house that he aided in building was the new church for his flock. This was built of island stone, and he worked with the lepers for weeks, assisting them in handling the rough stones and often with torn, bleeding fingers. Then again Damien was extremely careless in his habits and frequently would have leper boys at work in his kitchen, so that he could give more time to his ministrations for others, being busy from peep of day until long after dark. Besides, he was careless about his own person, not being a cleanly man. It was absolutely beyond doubt that he contracted the disease through his careless ministrations and uncleanly personal habits."

That Mr. Fraser could have argued for his theory without the reference to the attempt to become a martyr is apparent from the above, as also may be inferred from the fact that when recently a copy of the *Catholic Standard and Times* containing the account of the death of a nun at the leper settlement at the Gilbert Island was sent to Mr. Fraser, he acknowledged it thus:

The marked copy of the *Catholic Standard and Times* reached me this morning, and I will confess that my heart was in my throat for a moment when I saw the headline of the marked article for fear that it was Sister Marion or one of her co-laborers on Molokai of whom I retain such pleasant memories. I have been in the Gilbert Islands on four different occasions in 1887 and 1889. This seems to be another case like that of Father Damien—the result of an over-zealousness in performing personal services for the lepers that could be as well performed by their leper friends without the risk of the premature destruction of a valuable life.

"Over-zealousness" is quite a different thing from pur-

posely contracting a disease in order to become a canonized saint. Dr. Hyde, who attacked Father Damien on the score of morality, afterwards stated when scored by Robert Louis Stevenson that he knew the Church authorities in Hawaii would not deny his statements, which they promptly did, and in a preface to a recent edition of Stevenson's works his widow answers the statement that the famous writer regretted his attack on Dr. Hyde by saying that to his dying day he spoke bitterly of Dr. Hyde and called Father Damien a sainted martyr.

Mr. Fraser, to judge from his letter in regard to the nuns at Molokai, is not a narrow-minded bigot, but only one of the numerous non-Catholics who, otherwise educated, know little or nothing of the Catholic Church. Some years ago the Protestant editor of a secular paper here said that there is no court in Christendom so exacting as that of beatification and canonization in the Catholic Church. The "devil's advocate," as he is known, who is appointed to oppose the "cause," would make short work of a deliberate suicide if we could imagine a man of Father Damien's heroic mold and great faith being so foolish as to try to take the disease with that end in view, knowing, as he no doubt did, that no one is a martyr unless he suffers as a witness to the Faith and that canonization is a long-searching process in which such evidence would be fatal to his ambition.

## The Religious Life

**S**UPERIORS of Religious Orders and Congregations in the United States are complaining of the difficulty they experience in securing suitable subjects as novices. It is feared that the life of the Gospel Counsels may be losing its attractiveness to the youths and maidens of our land. Where selfishness and love of ease are strong, no doubt faith grows weak, and none but souls full of faith and generosity can find happiness in the cloister. Yet our academies and high schools must be rich in boys and girls whom God has intended from all eternity should become religious, and who have all the qualifications too for such a career. Yet through lack of prayer, instruction, guidance or opportunity they never find their place in the Divine plan.

But the nature and the advantages of the religious life ought to be clearly explained to all who are choosing a career. Ever since Our Divine Lord said to the rich young man "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me"; and to His disciples, with regard to continency, "He that can take it, let him take it," there has been established in the Church the theory of the religious life. This means in practice the observance by vow of poverty, chastity and obedience with a view to imitating the life and character of Our Saviour, thus winning the reward of a hundred-fold here and of life everlasting in heaven He promises those who leave for His name's sake, home, brethren, parents or

lands. The poet Wordsworth, paraphrasing St. Bernard, tells of what this hundred-fold consists:

Here Man more purely lives, less oft doth fall,  
More promptly rises, walks with stricter heed,  
More safely rests, dies happier, is freed  
Earlier from cleansing fires, and gains withal  
A brighter crown.

Lines as true as beautiful! For who would not wish to pass his days wholly free from grave sin? Yet, by exercising only ordinary care, so well shielded is the religious from temptation and so abundantly provided with aids to holy living, that he can easily avoid not only all serious offenses against God's law, but numerous minor lapses as well. The good religious, moreover, is practising from morning till night fair virtues which in a convent or monastery are commonplaces, but would be the marvel of beholders if observed even in the most pious Catholics who are not religious.

Friars and nuns "more safely rest," too, because they know that those received into an Order or Congregation approved by the Church are always doing the Divine will, for it is conveyed to them by their rule and by the behests of their superiors. Free from care and concern for the morrow, exempt from the vicissitudes of secular and family life, religious can devote themselves wholly to the transaction of their Father's business, either by prayer and expiation, or by the exercise of teaching, of the care of souls, or of the corporal works of mercy. For according to the promise, "Poverty maintains, feeds and clothes religious, just as she gives them birth in the Orders. Having nothing, they yet possess all things; they are needy and yet enrich many; are sorrowful, yet always rejoic-

ing." The promise made is indeed kept. For in return for the father or mother that religious leave, they find others in the cloister; to compensate them for the sisters or brothers they have lost, they gain in religion hundreds, and in place of the one home they renounced, there will be in their Order a score to welcome them.

The religious "dies happier," too, "and gains withal a brighter crown." For long before their last summons, they have given up all that makes death hard. They leave this world with joy and confidence because they believe that Christ who has promised to reward even the cup of water given in His name, will be particularly gracious to those who by their vows have given Him both fruit and tree. Fervent religious will go without fear to meet their Judge, for they have confessed Christ by the patient beauty of their lives, not merely for an hour or two as did the Good Thief, but for years and years. Devout religious finally will always be ready to go with gladness to meet the Bridegroom, and "hear the unexpressive nuptial song," because they are sure that God will never let Himself be surpassed in generosity, and in return for the holocaust they have freely offered Him by their vows, they will receive a "treasure in heaven" that in value and duration has no bounds.